A

Seasonable Corrective

TO THE

ONE PROJECT

FOR THE

GOOD

OF

ENGLAND.

INTENDED

For God's Glory and the Good of Souls:

AND

Dedicated to the KING and his Great Council.

Psal. 119.85. *Narraverunt mihi superbi fabulationes, sed non ut Lex tua.*

LONDON:

Printed by *A. G.* and *J. P.* for *Robert Clavel* at the Peacock in S. *Paul's* Churchyard. 1686.

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A Seasonable Corrective TO THE One Project For the GOOD of ENGLAND.

AFter so many *Contrivances* as have been on foot to ruin us, I am glad to see *One Project* come forth that pretends to the *Good of England*. But what is it? *Our Civil Union* (this *Projector* saith) *is our Civil Safety*. A plausible Assertion, I confess, but like the Prophet's *slight wall*, 'tis *daub'd with untemper'd mortar*. For as it stands *naked* (in this *design*) without *Religion or Divine Assistance*, it comes very short of solid Truth: For, *though hand joyn in hand, the arrogant in heart shall not go unpunished*. Ezek. 13. 10. Prov. 16. 5.

Were we *exempt* from the *Jurisdiction* of Heaven, I might have some inclination to believe his Proposition: But when God is suppos'd to *preside* over a *Society*, Irreligion and Profaneness (maugre *Civil Union*) will violate that People's *Sanctuary*, and provoke Divine Justice first to chastise, and without Repentance to proceed at last with them to extirpation.

This *Projector* therefore observes very well at the entrance upon his Design, that *Religion is the noblest end of man's life, and the best bond of human society*; which a man would think should therefore be our *greatest* Interest. But the mischief of it is he says, *Men do err in the meaning of that excellent Word*; and therefore he will have nothing to do with it in his *Project*. And yet (to put it off rather than settle it) he tells us the Scripture interprets it to be *loving God above all, and our Neighbours as our selves*. But this *Projector* should have look'd a little further upon the Text, and then he would have found it added, that *on these two hang all the Law and the Prophets*. And these without all question will bring in a *Church Interest*. And the Lord Josh of the *Law and the Prophets* (from whom this *Projector* borrowed what *Religion is* of Religion) gives his Disciples in charge, to *render unto Cæsar the*

things that are Cæsar's, and to God the things that are God's. And this certainly provides for our *Religion*, as well as for our *Civil Interest*.

But whatever is said by Christ and his Apostles, this *grand Projector* is to *seek* for his Religion, and would have us to be so too. *For as yet* (he says) *'tis too early in the day to fix such a Religion upon which mankind will readily agree, as a common* Basis *for Civil Society.* With this *Projector* we see *Religion* is made nothing else but *Reason of State*, which *Christianity* has no *alliance* to, nor was it understood by *Christ* and his *Apostles*.

And even *at this time a day* this *Projector* can resolve it into nothing but *Opinion and Form*, whereby *Human Society* comes to be shaken, and *Civil Government* to suffer a Revolution. But,

Quis talia fatur Græcos ——

Does not this *Projector* herein deliver his own *practice*, and the *practice* of his *dissenting Brethren*, whom no *Model or Moderation*, no *Reformation or Settlement*, can satisfie: but having abandoned the *Communion* of that *Church*, into which they were *baptized*, (upon a *Phantasie* to *new* Opinions, without *form* or solid *ground*) they *project* to unhinge the *State*, and to undermine the *Government*, that they may have the more liberty to *seek a new* Religion (if they could tell what) in the *rubbish of the old?* Insomuch as when we reflect upon the unbridled Rage about the *name* of Religion, without the *power and practice*, we cannot but conclude, that *really* they have *none* at all.

This therefore is no Concern of this *Projector*. Whatever becomes of *God's glory*, and the *state of immortal souls*, the *sacred Institutions of the Gospel*, and the *Ordinances of Divine Worship*, this *Gallio* cares for none of *these* things. He can *love God invisibly*; and if His Divine *Majesty* please to have no *command* in force, but what may stand with his *good liking*, he may perhaps do him the *civility* to obey it. For all the *Interest* he pleads for, is *onely a pursuit* of his own *phancy*, under pretence of *Civil Safety*; but without any regard to *Religion or God's glory*, and that is (in reference to God) without *any* regard to *truth and justice*.

He treats of Government in *abstraction*, for he tells us nothing of the *subject* wherein 'tis vested; *that* he leaves perhaps to the hazard of *catch as catch may*.
Pag. 2. But to make amends for this he tells us, his *Government* must have a *Supreme Authority in it self to determin, and not to be superseded or controlled by any other Powers; for then it would not be a Government but a Subjection; which is a plain contradiction.*

But if there be such a Government among us, though he does not *actually* supersede, yet he does vigorously *attempt* to controll it; and so in *practice* he contradicts his own Principle.

The good of the whole (he says, meaning all the parts and members of Society) *is the Civil Interest of the whole*, and that *Civil Interest* is the *foundation and rise, the reason and end of Civil Government.* But if by the *good of the whole* he means nothing else but the *quiet possession of Civil Rights*, I must deny *that* to be the *first original and sole end* of Civil Government.

Government, as it derives from Heaven, so doubtless it is obliged to make Heaven its *last and highest end*, from whence it has its *first wise and authoritative* foundation. So it was in *all* Governments which *own'd* God for their *Author*, and amongst *all* People who believe the *Immortality of the Soul*, and the being of *another* world. And if this *Projector* reckons *Souls* to be any part of that *whole* he speaks of, then the *good of Souls* must be a part of that *Interest*, which the *Government* is concerned to *take care of*. And if so, I shall conclude with him, that the *maintenance*

of this Intereſt entire, is the preſervation of Government. And if men take themſelves to be ſo much obliged, when they are *ſecur'd* in their *Civil Rights*; ſure they muſt be mad men if they be not hugely *more* endear'd, when they are *ſecur'd* in their Intereſt for *Salvation* and Life Eternal.

'Tis granted to this *Projector*, that the Government is not obliged to *protect* ſuch as are *enemies* to its *conſtitution and ſafety*, nor to *protect* ſuch as have a *veneration* for any other *Juriſdiction or Power* as *ſuperiour* to it ſelf, whether *Forein* or *Domeſtic*, makes no difference in the caſe but this, that there is the more *danger* to be feared from an Enemy that is *lodged* in our *own* bowels. For it is not enough to diſclaim the *Pope's Supremacy*, if they have a *project in reſerve* to ſet up a *Supremacy* of their *own*; and inſtead of being *Proteſtants* in oppoſition to the *Popiſh Edicts* of *Charles* the Fifth of *Germany*, they take the *name and title of Proteſtant* in oppoſition to the wholeſom Laws of *Charles* the Second of *England*.

'Tis granted likewiſe to be the *Intereſt of all Proteſtants* to *unite* againſt the *forein* Authority of the *Pope*: but a *Negative Union* will ſignifie little to our ſecurity againſt the Power of it. For *ſuch* an *Union* we have with *Turks*, *Jews*, *and Heathens*, who have an equal *averſion to Popery* with our ſelves. But with this *negative* Union we ſee there may be, and is, a *poſitive diviſion*; and that *Aphoriſm* of our Saviour is ſtill in force, in ſpight of all ſuch pretended *negative* Unions, *A Kingdom divided againſt it ſelf cannot ſtand*. To keep up *ours* therefore there is a neceſſity of a compliance towards a *firmer* Union. And if ſuch as are thorowly addicted to *this* Church, take *fire* at your *averſions* to it, 'tis out of a pious deſign to *melt* you into ſo much *Chriſtian* Charity, as may diſpoſe you to *run into one* Communion, that their Forces and yours united may be the *ſtronger*, and the more *effectual* to oppoſe the *common* Enemy.

But that men, who are eſpouſed to the Church of *England* ſhould, at the ſame time, be *devoted* to the Church of *Rome*, or act a part for it. Nothing but a *ſtupid and affected* Ignorance or a *ſpiteful* Malice could ſuggeſt. For before *they* can do this, *they* muſt be abandoned of their *Reaſon and Common Senſe* too: and yet *thinking* men cannot but look upon *them* as the moſt (if I may not ſay the onely) *invincible Champions* of this *Orthodox* Church, againſt all Attempts of the *Forein Power of Rome*; and this they find themſelves obliged unto upon grounds *irrefragable*, that is their *certain* knowledge, that in giving way to the *Popiſh Faction* they ſhould betray their *Conſcience*, and *all* their Intereſts together.

That the *Church of Rome* aims at the *reſtauration of her Empire* over us, is no *news* to us. To this end 'tis viſible ſhe beſtirs her ſelf to *inflame* the Reckoning amongſt *Proteſtants*. But if it be *her* Artifice to *perſonate the Diſſenter* (as we ſee it is) and not the true *Conformiſt*, as the *beſt* Expedient ſhe has left to compaſs her *tyrannous and ambitious ends*, it muſt needs be of great importance with all *Diſſenters*, (if conſcientious) to let fall their private Animoſities againſt us, and cloſe with the *Intereſt of this* Church, to fruſtrate the *deſigns of Rome*, which their *diviſion* helps to carry on; whereas their *uniting* in the *common* Intereſt would *ſecure* the Government from all danger of *Subverſion*, by rendering it too *formidable* for the Attempt. Pag. 6.

This being the Caſe, let us turn the *Tables*, and take leave to ask the preciſe *Diſſenters* of this Kingdom ſome few ſuch Queſtions as this *Projector* puts to the *Clergy* of the Church of *England*, (*mutatis mutandis*) Is *Non-conformity to the Government and ſolemn Worſhip of God here eſtabliſhed amongſt us, dearer to them than* England's *Intereſt, and the common cauſe of Proteſtancy*? *Is their love to Church-diviſion greater than to the Church it ſelf, and her Religion? than to their native Countrey, her Laws and Liberties?* Or laſtly, *Whether in caſe they are ſincere in their ſorry Allegations for their Diſſent*, (which I confeſs ingenuouſly I am apt to ſuſpect) *it is*

to be ſuppoſed, that the preſent Non-conformiſts are better able of themſelves to ſecure Proteſtancy, and our Civil Intereſt againſt the Attempts of Rome, *than in conjunction with the Intereſt of the Church of* England? If they ſay *Yes*, I would have them at the ſame time, for the ſame reaſon, give it under their hands, that 'tis a ſtanding Rule in *Arithmetick*, that *one* is more than *ſix*, and that hitherto we have been all miſtaken in the *Art of Numbers*. Being brought to this *pinch*, I conceive whatever *they* ſay, *they* reſolve to run the *hazard* of falling under the *power and deſigns of Popery*, rather than ſuffer the preſent *Engliſh Church* to ſtand.

This is ſuch a deſperate piece of *Bigotry*, (to pay this *Projector* back in his own *coyn*) as the *Civil Government* is highly concerned to diſcountenance; for this diſſipates the People, impairs Trade, foments Jealouſies, and endangers the Peace and Welfare of the whole. And what ſhould a *Prince* be more tender of, than ſuffering the *Civil Intereſt* of a great People to be diſturb'd and *narrow'd* for the *humour* of a *diſſenting* peeviſh Party.

I might follow this *great Projector* through his whole *Harangue*, and turn his whole *Train of Artillery* upon himſelf, and beat off at leaſt, if not quite batter down, all the Pretenſions of the *diſſenting Brethren* with it. But I'le ſpare them; onely I cannot forbear to tell him, that he does not carry himſelf ſo ingenuouſly as he ſhould do, towards that *Sovereign Authority* which he declares ſhould not be *ſuperſeded or controlled* in what it does determine: for when he has ſharpened his Weapon, and made it keen enough for Execution, he turns the edge of it directly and purpoſely againſt the *eſtabliſh'd Law of that Sovereign Authority*. Whereas if he had dealt honeſtly like a good Subject (according to his own Principles) the Arguments which he draws from the *danger of our diviſions*, ſhould have been preſs'd not upon the *Church*, but the *Non-conformiſts*. For 'tis clear they are Diſſenters to the *Law*, or at leaſt *offer* to ſuperſede and controul the Government, before they do actually *divide* themſelves from our *Communion*.

And here I muſt tell this Confident *Projector*, they do controul the *Civil Government*, whoſe *Act*, *Will*, *and Determination* that *Law* is. And to go a little further with him, I ſhall grant him that the *difference* betwixt the *Papiſt* and the *Proteſtant* is not preciſely *Religious*, nor chiefly ſuch; 'tis a *Civil Empire*, and a *Secular Intereſt* conſequent thereto, which the Church of *Rome* aims at; though they are cunning enough to palliate their Pretences with the ſpecious but frivolous diſtinction of *In ordine ad ſpiritualia*. And I think there are very few diſcerning perſons guilty of that *miſtake*, which this *Projector* would ſeem to rectifie in that caſe.

But before he pretends to remove the *other* Miſtake (as he calls it) let him attempt to do a *miracle*, that is, to *remove mountains*. Betwixt *Proteſtants* (we muſt underſtand thoſe of the Church of *England*) and their *Diſſenters*, there is no *civil difference* (if we may take his word for it.) Thoſe *Diſſenters* are at a *Ne plus ultra* on the behalf of the *Engliſh Government* as well as themſelves. *They neither acknowledge nor ſubmit to any other Authority. They hold the one common Civil Head, and not onely acquieſce in the diſtribution of Juſtice by Law, but embrace it as the beſt part of their Patrimony.* And I pray how long is't ſince this *Hercules* has become ſo *tame or weary*, as to ſet up *his pillars* with this Inſcription, *Is King CHARLES the common Head?* and is he ſo *In all Cauſes and over all Perſons?* Do not *ſome* of the Diſſenters complain of *rigour and ſeverity*, (though they have little reaſon) when they are puniſhed for their *Non-conformity?* If theſe Inflictions (what e're they be) were not according to *Law and Juſtice*, we ſhould hear of them with a witneſs, not by way of *Complaint*, but *Indictment*. But ſure this *Projector* is a very *young* man, or he has a very *ſhort* memory, or elſe he deſigns to *impoſe* upon his Reader. That *they* are for a *Plus ultra* as to *Reformation*, they have declared in Print by a *Pamphlet* that bears that *Title*: and is it not *per force* that they ſit down under

under the *Negative* as to *Civil Government?* Is it not their *fate* rather than their *choice and ſatisfaction*, that they are fain to be *ſubject* to our *common Head?* Do they not long for a *change?* Do not ſome of the *Party aim* and endeavour at it? This *Projector* tells us, *David* could not wear *Saul*'s Armour, and true *Proteſtants* (he ſhould have ſaid of the *Church of England*) cannot uſe *Popiſh* Weapons, *Impoſition and Perſecution.* But will he *vouch* for the *Presbyterians?* Let us ſend him into *Scotland* to take *Recognizance* of thoſe *Brethren*, and when he has done that, let him come home and read over Mr. *Hobbs* his *Hiſtory of the Civil Wars*; and bring us in *good Bail* to ſecure us of the *good Behaviour* of that Party, which is here in ſo great *vogue* with him. And will he give *Security* for the reſt of the *Church and State Phanaticks?* Perhaps he never read of the *Franks* that were plaid in *Germany by John of Leyden, Phifer, and Knipperdoling*; but has he forgot the *Impulſe and Effort* of *Venner* in the City of *London?* or the *Inſurrection* of the *Brethren of Scotland* this laſt Somer? Men may be *true* to their *civil* Intereſt in *cool* bloud, but they grow *mad* and rage for what their *phrenſie* calls *Religion.* Jan. 9. 1662.

And when men begin to *kick* againſt Church Government, though they may be *tame* and modeſt for a ſeaſon, 'tis not their *virtue*, but the ſenſe of their *weakneſs*, that makes them. Like the *Serpent* newly taken out of the *Snow*, 'tis their *unactive cold and numneſs* that keeps you ſafe, while you have them in your boſom: do but let them grow *warm and vigorous*, you'le find they have a *ſting and venom* too. And if we take our meaſures from the *ſpirit* of this *Projector*, when we find how bold and reſtleſs he is in his *ſcribling* againſt a *ſtanding Law*, and the *determinations* of the *Supreme Authority*, (which he confeſſes ought to be *incontrollable*) to propagate his *new Opinions*, (which look too much like a deſign to advance *Irreligion and Atheiſm*) what an *emphaſis* would he ſet upon his *Doctrine*, if he could ſtrike all Laws *dumb*, and put *Authority to ſilence?* Whereas we ſee now onely the *ſcratch of the Pen*, we might then feel the force of his *Piſtols*, and the edge of his *Toledo*; and he may come to a confidence of *dogmatizing* ſo ſharply, that nothing but the force of a ſtronger Arm will be able to reſiſt him. And he is little vers'd in *ſtory*, who underſtands not that *they of the Conciſion* all *Sectarians* are of a *ſanguinary* Conſtitution. And is it not great pity but our *Code* of wholeſom Laws ſhould be pulled in pieces, and that the *Church Government*, which can preſcribe for the ſame *date* with *Chriſtianity*, ſhould be taken down, and the *decent Forms* of God's *ſolemn* Worſhip aboliſh'd; though all theſe have been abundantly juſtified by *learned Pens and holy Martyrs*, yet is it not pity (I ſay) but they ſhould be all cancell'd and utterly caſhier'd to gratifie ſuch a *godly Party* as affect *Empire*, and are ambitious to be *uppermoſt*, as ſoon as they can gain a ſafe and handſom opportunity to effect it. For let them look never ſo *demurely*, and carry themſelves with as much meekneſs and humility, as that *familiar* Spirit which governs them can ſuggeſt, yet have they *malice and pride* enough *to bind their Kings in chains, and their Nobles with links of Iron. Such Honour* without all doubt this Set of *Saints* aſpires unto. And this ſtrikes both at our *Rights Civil and Sacred*, our *Law, Religion, and Conſcience*, to have any *Rome-bred* Uſurpation as well as *Forein* Juriſdiction impoſed (here) upon us. So that *theſe men* drawing into queſtion and danger the *Conſtitution and Government*, to which (as this *Projector* well obſerves) *Scripture, and Nature, and Civil Pact* oblige their *fidelity and obedience*, there ſeems a *diſcharge* upon the *Civil Government* from any further care of *their* Protection, *who make it a piece of conſcience to ſeek its ruin*, and which is worſe, who govern themſelves by this ſtubborn Principle, *not to be informed of better things*; for here not *Reaſon or Law*, but the *Phanatic* will be his own Judge. Pag. 7.

In the mean while they make it their buſineſs to pay off the *conformable Clergy*, who (as this *Projector* wickedly, and without all ſhame or charity, ſuggeſteth) *valuing themſelves by their reſpects to the Church, and tenderneſs of her Independent Honour, have the opportunity with the leſs ſuſpicion of letting in Popery at the back door.* And why this *malicious* Inſinuation? Onely becauſe (ſeeing by our *new Lights* every

every day more Reaſon than heretofore to be out of love with *Innovations*) they keep up *cloſe* to their *old meaſures of Religion and Loyalty*.

For this our *Projector* upbraids them as perſons that are *miſguided by ſtiff and rigid Principles*, that walk in *maſquerade*, and wear the *guiſe* of Friends, and yet ſtill play the *gawdy* but *empty name of Church* againſt the *Civil Intereſt and Religion of the Nation*. As if forſooth the *Religion of the Nation* were not *within* but *without* the Church, and the *Supreme Authority* had ſet up a *Church* againſt its *own Civil Intereſt*. But hereby this *Projector* tells his Reader, the *great Churchmen* ſhew themſelves *deſerted* of God, whoſe Providence Experience tells us hath hitherto *preſerved* them by little leſs than *Miracle*. But thus the *blaſpheming* Adverſary ſaid of our *late* Sovereign and our bleſſed Saviour, when they had a mind to murder them.

Good God! Whither will not *Pride and Faction* carry us? Why, *what evil have theſe great Churchmen done?* Men ſo *eminent* for their *parts and vertue*, that the World grows *mad* it can find no matter of *Accuſation* againſt them, no ground to *quarrel* with them, but ſuch as the *Preſidents and Princes* had againſt the Pro-
Dan.6.4,5. phet *Daniel*, 'twas *concerning the Law of his God*; though the truth is, their *envy* ſprung up at the King's *favour* toward him, for his *wiſdom and faithful ſervice*.

And really he that ſhall duly obſerve the Character and Practice of theſe men, cannot but conclude, that had they lived in *thoſe* days, and under *that* Juriſdiction of *Moſes and Aaron*, (who were obliged to be very ſtrict in *Diſcipline*, as well as in matters of *Form and Ceremony*) they would moſt certainly have been in the *crowd*, and cry with *Corah* and his Accomplices, *Ye take too much upon you,—— All the Congregation are holy*. Or had they been in any *vogue*, when the *Saviour* of the World came with perfect *Innocency*, attended with a *miraculous* power to *beat down* Satan's Kingdom, they would have ſaid as the *Chief Prieſts and Phariſees* did, *If we let him thus alone, all men will believe on him, and the Romans ſhall come, and take away both our place and nation*. But *wiſdom is juſtified of her children*; and to uſe this *Pro-*
They ſhew'd their malice in his Condemnation, and the *Romans* came to avenge his Innocency. *jector*'s own words, *No Ignorance can excuſe ſuch Zeal*, nor can wiſe men believe it to be the product of *either* Ignorance or Zeal, but a *trick* to take down the *Throne*, and weaken *Sovereignty*, that *themſelves* may with the leſs hazard gain poſſeſſion of the *Chair*.

To this purpoſe he projects a *Civil Government*, fit onely for an *Utopia* or an *Iſle of Pines*, where *Religion* is of no *concern*, nor ſuppoſed to be any part of the People's *Intereſt*. And if we can imagin a Society of men, brought forth into the world without the help of *Parents*, or the nurſery of common *Education*, a people without hope and without God in the world, where there is no belief of *Heaven or Hell*, but a perſuaſion that the Soul *evaporates* with the breath, and is quite *extinguiſh'd* at the diſſolution of the Body; *there* haply the *Civil Intereſt* this *Projector* pleads for, may ſtand *alone* upon its own bottom. And yet at this time a day 'tis very hard for us to believe it; for we are taught, 'tis God that *makes men to be of one mind*, whether in a *Houſe* or in a *Kingdom*. That God is in the *midſt* of it, therefore the
Pſal.48.3. *holy city* ſhall not be moved with Tumults; becauſe *God is known in her Palaces for a refuge*. But *unleſs the Lord doth firſt build, and then watch it*, man's pains are to little purpoſe to ſecure it.

But this *Projector* is for a *civil Union* without the *cement* of Divine Providence, and for a *civil Safety* without the guard of a Divine Protection. Inſomuch that when a man reflects ſeriouſly upon his *Invectives* againſt the *Loyal Clergy*, and his
1 Tim.3.15. making the Church not *the pillar and ground of truth*, but an *empty name*; he muſt needs find himſelf under a great temptation to believe, that this *Projector* was deſigned to pull down the Church, and advance *Atheiſm*. But God is ſo great an Enemy to *Atheiſm and Irreligion*, that if men will not know him otherwiſe, he will make himſelf known to them by the *execution* of his Judgments. And ſo great a

Lover

Lover he is of such as are *sincerely* religious, that S. *Austin* imputes the long *prosperity* of the *Roman Empire* to the *sincerity* of their Zeal, though their *Religion was erroneous.* And some have made the like Observation upon the *Turkish Empire.*

'Tis time for us therefore to be awakened, when we are *alarm'd* by such *Projectors*, and to inquire a little more strictly into our own *belief.* Did the Son of God come down from Heaven, and really suffer death upon the Cross, *to purchase himself a Church*? When he had done *this* with so much *sweat and torments*, did he leave that Church *exposed* and an *Orphan*? Did he not promise that *Kings should be nursing fathers, and Queens nursing mothers* to it? Did he not promise also, that they should *bring their glory and their honour* into the Church with them? and that the *Nations should walk in the light thereof?* 'Tis true, *Christ's Kingdom is not of this world*, but 'tis *in this world* for all that. And if the *Church* be in the *Empire*, 'tis as well the *interest* as the *duty* of that Empire to take care of it. And if the Church be Christ's Kingdom, (as without all doubt it is) to suffer *that* Kingdom to have no *share* in our Affairs, no *influence* into the Conduct of our Conversation, will certainly draw upon us the guilt of a *Nolumus hunc regnare*, and make us to be look'd upon as Christ's *enemies*, and then what will become of our *Civil Safety?* Isa.60. Apoc.21.

But if God be *taken* into the *Constitution* as the Author of it; if his *Sovereign Power* be acknowledged the *foundation* of our Government; if his *Wisdom and Providence* be concern'd in the *support* of it: then the *Holy Oracle* without doubt is to be confuted, and we are to consider, that in all reason we are obliged to *serve him*, if we expect he should *preserve us*; and we should consult *his* Honour, that he may establish *ours.*

Does the *honour* then of the Civil Governour consist in the *multitude* of his People? So does God's. Does the *safety* of the Government consist in the *Union, Unanimity, and Regularity* of that Multitude? The preservation of God's *solemn Worship and Service* does so too. If therefore we are so *zealous* for a *Civil Union* for the Honour of our Prince and Countrey, why not as *zealous* for a *Church Union* for the Honour of our blessed God? And if *their* Union onely in a *Civil Interest* makes a People so *formidable and secure* against the Attempts of a *common enemy*, will not the *addition of another Interest* be a further addition to their *strength and grandeur?* Doubtless their *Union* in a *Religious Interest* will much more *endear* them, *rivet* them the *closer*, and make them stand more *firm and steddy* against all *Forein Opposition.* 'Tis *this* will make our *Jerusalem* impregnable. And *this* caused the *Psalmist* to celebrate the *concord and communion* of that Church and People with so much Ecstasie; *Behold how good and how pleasant it is for brethren to dwell together in unity!* 'Tis *this* occasion'd that ardent Prayer of our Saviour, that *his Disciples may be one, and be made perfect in one.* *This* was the ground of the Apostle's Gratulation and Rejoycing for the *Colossians*, *Their order and the stedfastness of their faith in Christ.* Psal.133.1. Joh.17.24. c.2.5.

Yet our bold *Projector* does not so much as dream of such a *Church Union* as if it were impossible. But is not such an *Union and Unity* in a *National Church* possible? I say, in a *National Church*; for of the *Catholick Church* that of *Gregory* is most certain, *In una fide nihil afficit sanctæ Ecclesiæ consuetudo diversa:* But for a *particular* Church of one *denomination*, such *Union and Unity* is under command and duty, and therefore possible. What saith the Apostle to the *Ephesians? I the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, endeavouring to keep the unity of the spirit in the bond of peace.* And what says he to the *Corinthians? Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no schisms amongst you; but that ye be perfectly joyned together in the same mind, and in the same judgment.* And what says he to the *Romans? Now the God of patience and consolation grant, that ye be like-minded one towards another, after the example of Christ Jesus, that ye may with one mind and one mouth glorifie God, even the father of our Lord Jesus Christ.* And so it was *from the beginning*, from the very first plantation of the Church, *they were of one heart and of one soul*, and united in one communion in all sacred Offices, *they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and* *De Consecrat. d.4. cap. de trina mersione.* Eph.4.1,4. 2 Cor.1.10. Rom.15.5,6. Acts 2.42.

in prayers. They held a ſtrict *communion* with the *Guides and Governours* of the Church, in the *profeſſion* of the ſame *Faith*, in the uſe of the ſame *Sacraments*, and all other *ſacred Offices.*

'Tis true, the Apoſtle did foretell of *falſe Apoſtles, deceitful workers*, that would
Acts 20.30. ſtir up *ſchiſms*, and bring in *damnable hereſies: Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things to draw Diſciples after them.* But he does *inveigh* againſt
1 Cor.3.3,4. them bitterly; *For ye are yet carnal; for whereas there is among you envying, and ſtrife, and factions, are ye not carnal and walk as men; for while one ſaith I am of Paul, and another, I am of Apollo, are ye not carnal?* As the Apoſtle does *condemn* them,
Rom.16.17. ſo he preſcribes an *Antidote* againſt them; *Now I beſeech you, brethren, mark them which cauſe diviſions and offences, contrary to the doctrine which ye have received, and avoid them.* Here we have our own ſad *malady, diviſions and offences*, and here we may find out certain *cure*, (if we will apply the *remedy*) attentively to *mark*, and carefully to *avoid* them.

But this goodly *Projector* tells us, *theſe Diſſenters* have ſome Grounds for their *difference*, and 'twere hard if they could find nothing to ſay for themſelves: but
Pag.7. what is it? *Moſtly* (he ſays) *about Church Government and ſome Forms of Worſhip, apprehended to be not ſo pure and Apoſtolical as could be deſired.* And yet (if we may give any credit to *Church Hiſtory*) this *Government* is at leaſt as *ancient* as the *plantation* of Churches by the Apoſtles; and theſe *Forms of Worſhip* having paſſed the *teſt* of ſundry *Diſputes, Debates, and Conferences*, they are apprehended *very pure and Apoſtolical*, by the moſt Pious, Learned, and Judicious, and as *ſuch* have received a *Civil Sanction* for their Eſtabliſhment from the *Supreme Authority*, whoſe *Deter-*
Pag.2. *minations* (if the *Projector* be to be believed) are not to be *ſuperſeded or controlled.*

But we have a more ſure word of Prophecy, whereto we ſhould do well to take heed. Let every ſoul be ſubject to the higher Powers. And, *Submit your ſelves to every Ordinance of man for the Lord's ſake.* And again, *Obey them that are your guides, and have the rule over you, and ſubmit your ſelves.* Here is *Apoſtolical*, and that is *Divine* Authority for it, and that to be ſure is *uncontrollable.*

And are there not *Authentic Rules and Canons* to direct this Authority? Let us examine the Sacred Text. Amongſt thoſe *Rules* two are in effect *Negative*; whereof the *one* ſeems more eſpecially to concern ſuch as are in *Authority*, and the other *ſuch* as are under the *command* of that Authority. The *Apoſtles and Paſtors* under the *Goſpel*, as well as the *Prophets* under that *ancienter* Diſpenſation, were *ſubject to like paſſions as other men.* And *paſſion* in ſome might be apt to ſway them to *rigour and ſeverity*; and poſſibly they might be precipitant, and impoſe ſomething leſs convenient out of *ſtifneſs and contention.* And on the other ſide *Ambition* might *warp* others to *popularity*, and incline them to ſtudy how to gratifie the *humour* of the people, to the prejudice of the Church, for their own *applauſe.* Hereupon
Phil.2.3. the Holy Ghoſt by the Apoſtle lays down this Rule, *Let nothing be done through ſtrife or vain glory.*

Again, among ſuch as are or ſhould be *under Obedience*, ſome are *knowing, brisk, and witty*, apt to be full of *objection or ſcruple*; men of this temper will be ready (as this *Projector* is) to *diſpute their duty* when they ſhould *perform* it. Others more *phlegmatic and dull of apprehenſion*, though not *active and ſubtil* enough to *diſpute*, yet may be *froward and ſtubborn* enough to *murmur.* Hence the Holy Ghoſt by the
Ib.ver.14. hand of the ſame Apoſtle lays down another Rule, *Do all things without murmurings or diſputings.*

And *two* other Rules this Apoſtle gives that are more *poſitive*, and determine
1 Cor.10.31. the buſineſs more directly; *Let all things be done to the glory of God:* this is the *firſt*
1 Cor.14.49. *and great Canon*, and the *ſecond* is like unto it, *Let all things be done decently and in order. Decently*, to procure *Reverence*; and *according to order*, to promote *edification.* And on theſe *two* hang all the matter of *Forms, Rites, and Ceremonies*, which relate to God's Worſhip. And whether theſe *Rules and Canons Apoſtolical* be obſerv'd with due *care, prudence, and moderation* in our Eſtabliſhment, let the Reader conſult Dr. *Fuller* and Mr. *Falkner.*

Seeing then (as was ſaid by the honeſt *Town-clerk of Epheſus*) *that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.* This *Projector* will

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have nothing elſe to do, but either to *evict the iniquity* of thoſe Rules and this Eſtabliſhment, (which though oft attempted was never yet done to any degree of Conviction or Evidence) or elſe to ſhew himſelf an humble *Chriſtian* by his due *conformity*, and to call upon ſuch as he has *miſled*, to follow his good Example. And then we ſhall have no more *marks*, no more *names or titles of diviſion*; but being perfectly joyned together in the ſame *mind*, and in the ſame *judgment*, we ſhall peaceably accord in the ſame *practice*; and then every man ſhall ſit down quietly under his own *Vine*, and follow his own Imployment. There will be no more noiſe of *Sequeſtrations or Suſpenſions*, no more *leading into priſon*, no more *Church Cenſures*, no more *complaining in our ſtreets*. The King will receive his full due of *Cuſtoms and Contributions*, you and I ſhall not ſtand in need of the Charity of a *Forein* Hand; we ſhall become *good Samaritans* to one another. And *as many as walk according to this rule, peace be on them and mercy, and on the Iſrael of God.*

To draw to a Concluſion, When the *Royal Prophet* deſcribes an *Inſurrection and Conſpiracy* againſt the *King of Saints*, exalted unto his *Throne* upon the *holy Hill of Sion*, which is the *Church*; after he has check'd the *inſolency* of the Adverſaries by a chiding *Expoſtulation*, he deſcends to a gentle *Admonition*, directed to ſuch as wear and manage the *Supreme Authority*; *Be wiſe now therefore, O ye Kings, be inſtructed ye that are Judges of the earth. Serve the Lord with fear, and rejoyce unto him with reverence. Kiſs the Son leſt he be angry, and ſo ye periſh from the right way.* For of him as *Head*, and in conjunction with his *myſtical* Body the Church, the Lord ſaith by his great Prophet, *The Nation and Kingdom that will not ſerve thee ſhall periſh; yea thoſe Nations ſhall be utterly waſted.* Their *Civil Union* (which this *Projector* ſo much relies on) ſhall not be their *Civil Safety*. Iſa.60.12.

To come then to the laſt *Scene* of this *Project*, is not the *Religious* taking of an *Oath* a ſerious part of God's *ſolemn Worſhip and Service?* Let's conſult the *Law and the Prophets*, and then the *Goſpel*.

God ſays by his great Law-Giver *Moſes*, *Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his Name*, (as a *part* of his *Service*.) Is it not then a moſt prodigious *Superſtition*, to be afraid of offending God, in doing that which *he* himſelf does ſo expreſly *commands and practiſes?* For this is his *Practice* as well as his *command*. He *ſwore* unto *Abraham*, unto *Iſaac*, and unto *Jacob*. He *ſware* unto *David*, and took an *oath* to eſtabliſh an *everlaſting* Prieſthood upon the Saviour of the World. Deut.6.13. Pſal.110.4. Heb.6.13. Ezek.18.3. Pſal.89.35.

Nor did he *ſcruple* at the *Form* at all; for ſometimes he ſware *by Himſelf*, ſometimes *by his Life*, ſometimes *by his Holineſs*. And if we conſult the *Prophets*, we find an *Oath* not onely *lawful* and practicable, but ſo highly *uſeful*, that *Rules* and directions are carefully preſcribed to regulate the circumſtances and manner of it, *Thou ſhalt ſwear, The Lord liveth in truth, in righteouſneſs, and in judgment.* Jer.4.2.

And can any man be ſo ſenſleſs as to think, ſuch a *ſolemn* part of God's Worſhip and Service ſhould be aboliſhed or ſuperſeded? And yet they ſay it is; and that (if we believe them) by *great* Authority, *viz.* that of our Bleſſed Lord, *I ſay unto you, ſwear not at all*. But 'tis obſervable, that our Saviour has not one word touching the *Office* of the *Magiſtrate* in all that diſcourſe. And that *Prohibition of Swearing* is expreſly reſtrained to our *private and familiar* Converſe; 'tis determined to *that* by our Lord himſelf, *Let your communication be yea yea, and nay nay*. And Saint *James*, who derived his Doctrine from this Fountain, muſt be underſtood according to this Interpretation. And the *Pſalmiſt* has declared in the Name of God, *that all they that ſwear by him ſhall be commended*. For to take an *Oath* (if it be duly circumſtantiated) is not a moral *fault*, but a religious *duty*. Mat.5.34. Ver.37. James 5.12. Pſal.63.11.

And ſo it was many hundreds of years *before the Law*, and amongſt more Nations than one. It was a part of *natural Religion*, which Chriſt came not to aboliſh: and therefore when *he* was required to take an *Oath* before the *Magiſtrate*, he did not at all *boggle* at it. *He held his peace* indeed at a frivolous and trifling Accuſation, but when the *Chief Prieſt* ſaid ſolemnly to him, *I adjure thee by the living God, that thou tell us whether thou be the Chriſt the Son of God*; he did ſubmit to the *Injunction*, and ſpake the truth without any *equivocation or reſerve* whatſoever; he gave a *poſitive and intelligible* Anſwer, *Thou haſt ſaid*. Mat.26.63,64

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Beſides, there is ſtill the *ſame reaſon*, the *ſame uſe*, the *ſame end* of Swearing as ever was. The *Gentleman* in his *Letter* againſt the Biſhops being Judges in *Cauſes Capital* (*pag.* 72.) tells us, *That an Oath is the greateſt Obligation that mankind is capable of, making even God a party to it, to ſee it obeyed, and puniſh the tranſgreſſors.* Heb.6.16. 'Tis ſuch *a confirmation* therefore, as preſently *puts an end to all* diſpute and doubtfulneſs.

And does *Paradiſe* or the *third Heaven* afford any different *Revelation?* Let's hear how S. *Paul* underſtands the point, and we may learn it by his *practice*, *I ſay the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſs in the Holy Ghoſt.* Rom.9 1.& 1.9. And, *God is my Witneſs.* And to aſcend to the higheſt Pitch of Aſſeveration, he 2 Cor.1.23. ſaith, *I call God to record upon my ſoul.* And no Oath could with any modeſty be expreſs'd in *higher* terms; but we find the duty performed with more *ſolemnity* by Rev.10.1,6. ſome of thoſe *heavenly* Officers, an Angel of *ſpecial* note and dignity, *With his hand lifted up to heaven, ſware by him that liveth for ever and ever.*

But we have gotten a *new Project*, which (were it practiſed *univerſally*, as the *Projector* doubtleſs would have it) would make God himſelf (which cannot be thought on without horror) in ſome danger to be *forſworn*; for he has taken an Iſa.45.23. *oath*, that *firſt or laſt* every man ſhall do ſo too: *I have ſworn by my ſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear.* And if we allow St. *Paul* to be a good *Interpreter*, this is a kind of Oath *Ex Officio* at the *Supreme Court* of Judicature, *Rom.* 14.10,11.

Eccleſ.7.16. But our *Arrogant Projector* and his Party (let the *Preacher* give what advice he pleaſe to the contrary) are grown ſo *over-wiſe*, and ſo much *over-righteous*, that they muſt needs be more *holy* than their *Maker*, and a great deal *wiſer* too.

To *ſwear* in *truth*, and in *judgment*, and in *righteouſneſs*, (though to find out the moſt *uſeful*, or the moſt *needful* Secret, and to give the moſt neceſſary *aſſurance* of our Fidelity; the *Omniſcience*, the *Veracity*, and *Juſtice* of God being *ſolemnly* aſſerted and *invoked* to this effect, yet) this *to them* is a *profane cuſtom*; wherefore all ſorts of Oaths, *Aſſertory*, *Promiſſory*, *Arbitrary*, or *impoſed* by a juſt Authority, *they* will have aboliſh'd; and their *ſacred* Office muſt be ſupplied by a *Subſtiture*, a doubty *Declaration* of this *Projector*'s own coyning.

Is not this a pretty piece of *Innovation* taken up in *oppoſition* to a Practice *approved and appointed* by God himſelf for ſo many *thouſand* years together among *all* Nations? A rare *Invention* ſure, to *fiſh* out Truth, and *ſecure* Soveraign Authority of the *Fealty* of the *Subject*, by an *Expedient* which came as little into the mind of Almighty God as the Worſhip of *Molech*. Jer.32.35. Does not our *Arrogant Projector* by this *device* make an *Idol* of his own Right-worſhipful *Imagination?* But the Apoſtle tells us of a ſort of great *Philoſophers*, who *profeſſing themſelves to be wiſe became fools.*

Pſal.63.11. But *the King ſhall rejoyce in God; every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lies ſhall be ſtopped.*

In ſhort, we are taught by *all* ſorts of Laws, *Human and Divine*, of *Nature* and of *Nations*, by the *declaration and practice* of *holy* men and of *God* himſelf, that a *juſt and ſolemn Oath* is the *beſt ſecurity*. And to anticipate all Objection, if any man be ſo *profligately* wicked, that a *ſolemn Oath* cannot hold him, a *Pillory* 'tis likely may, but certainly a *Halter* will; and when all comes to all we may obſerve, that this is the laſt *reſort* of our *Projector*'s Declaration. *This* I confeſs may poſſibly enſnare Pag.9. ſome *good* man under an *ill* Government, but 'twill ſeldom fail to catch a *noted Knave* under a very *good* one.

To conclude, we are ſomewhat *in the dark*, overcaſt with a *thick* Cloud of Confuſion; and *for the diviſions of Reuben there are great thoughts of heart.* And we have reaſon to fear God will *adjourn the day of our deliverance to that of our repentance.* But however the *perſonal* ſins that reign amongſt us are *great and many*, yet I think there are none that do ſo much *threaten our ſafety*, as thoſe that are more *riſe and national*, *Hypocriſie*, *Schiſm*, *and Irreligion*, from which good Lord deliver us. *Amen.*

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